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## SOCIAL ASPECTS OF OUR WORK IN INDIA

*Ida M. Holder-36-*

# THE MISSIONARY HELPER

The breath of God's upon the world,  
His winds are strong and His surges long,  
For they sweep and roll from pole to pole,  
The West is yeast to the foaming East,  
The heathen soul's awake to the goal  
Of its highest meed and its deepest need,  
Refreshed and quickened the hearts of men,  
By the touch of the Spirit felt again,  
By the presence that rules beyond our ken—  
The breath of God blows o'er the world,  
The mighty from their seats are hurled  
And the flags of His Empire are unfurled!

—Selected

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# The Missionary Helper

PUBLISHED MONTHLY BY THE  
FREE BAPTIST WOMAN'S MISSIONARY SOCIETY

MOTTO: *Faith and Works Win.*

VOL. XXXVIII

FEBRUARY, 1915

No. 2

## Opportunity



Opportunity! Opportunity!! Opportunity!!! Five years ago, the call of the non-Christian world was insistent; two years ago, it was still *more* insistent; but today it is tremendous. The most marvelous, vibrant and compelling of these calls is the demand for the emancipation of the women! India, China and Japan have learned that the *mother* and the *home* are the most vital factors in the transformation of a race. They are beginning to recognize that no country can take her place among the nations of the earth until "the hand that rocks the cradle" is emancipated, educated, Christianized. Is it not exhilarating to have a life to invest either at the home base or on the field at this crucial hour?

—Ella D. MacLaurin

**FROM THE EDITOR'S DESK**

"Odds and Ends" are not always trifles. Those on the editor's desk have attachments that reach far and high. It reminds one of a cob-web party. You select one end of the line, the other is—where? In this case it may be India, Africa, China, Storer College, the far West, or even Heaven. . . . How thankful we are that our wayfarers have at last reached their destination in safety! How stimulating was their cheerful courage in the midst of dangers! And the Colletts, who sailed later, wrote from Port Said, "We have had a very good voyage; with a few exciting events. Of course there was danger in the Strait of Dover and English Channel; also around the Isle of Wight where they said some mines had been placed. We went very slowly until we were well out to sea. The boys have lessons each day and are enjoying themselves on shipboard. Baby is good and growing finely." . . . We have been eager to know where our new missionaries are stationed. Miss Daniels writes that she and Mrs. Holder are at Midnapore, Miss Porter is at Balasore, the Brownes are at Khargpur, and Dr. Mary Bacheler is to go to Santipore for this year. All letters now have to be passed by censor at Bombay and come all the way by sea, so it takes much longer to get news. . . . Through the courtesy of Prof. Anthony we are privileged to read Baptist Station Letters from several countries. Without exception the writers express their courage and faith in the midst of dark times. One writes from Burma, "The war has made our Karens very poor. There is likely to be a great shrinkage in our receipts, but we shall weather through. It will be a good testing time for us. We may as well suffer the 'years of famine' in common with the rest of the world." If our fellow workers across the sea, who are on "the firing line," are rising so splendidly to this mighty challenge, how imperative that we respond as splendidly to their need of us, not only for duty's sake, but also for love's sake! . . . There was a unique party at the home of our General Subscription Agent, Miss Mosher, in Boston, on the evening of January seven. She wrote, "We had about forty of my foreigners. It was such a gathering as would hardly be duplicated in these war times. Belgians, Germans, Austrians, French, Swiss, Polish, and a couple of Americans speaking either French or German met, talked, ate and drank together under a group of flags representing the various prominent European nations, and the Stars and Stripes." A significant companion picture comes from Bombay, in the description of the visits of Lady

Willingdon, wife of the highest English official in the Presidency, to three centers of the Women's Branch of the War and Relief Fund, presided over respectively, by a Parsee lady, a Hindu lady and a Mohammedan lady. At the last place at least fifty zenana women were working with a will. Many thousands of articles have been made for the troops in the field. Incidentally—as Miss Coombs suggests—this reveals results of years of mission work in zenanas and in girls' schools. "These women are more than a generation ahead of those of whom it was written in their Scriptures that to educate them is 'like putting a knife in the hands of a monkey'." . . . Mrs. Griffin sends the following note about one whom we all honor, "Our Rev. E. C. B. Hallam died, January 7th, at the Aged Ministers' Home of the Christian Denomination, Lakemont, N. Y., where, for several years, he and Mrs. Hallam have been well cared for. Mr. Hallam was a very talented man, a man of great faith and one who loved India. He mourned to the last because he could not be in his beloved work there." . . . Rev. F. L. Wiley of New Hampshire has been at work for several years on the book mentioned on another page. It is considered by those who know about it a valuable contribution to our denominational literature. Success to it! . . . Our next HELPER will be a Storer College Number. President and Mrs. McDonald, and other friends, are working to make it the best one yet. New photographs are being taken for the accompanying illustrations. It is sure to be attractive. May it be widely helpful. . . . We are rapidly approaching the twenty-fifth anniversary of our blessed Thank Offering service. Your committee is already at work in anticipation of that event. Will you not plan to make it a great local success everywhere? . . . Some kind missionary friend thought that the editorial sanctum should be equipped with a telephone. The "thought" became a "thing" and now when the editor hears a ring it is like one of those Egyptian memory bells, it reminds her, not of one friend, but of many friends who made it possible. She can't ring up each one of you, but she does send a most hearty "thank you" to all who had a hand in this surprising gift. . . . The interdenominational text-book for 1915-16 will be "The King's Highway," a study of progress, by Helen Barrett Montgomery, who will give an account of her recent journey through mission lands. . . . Miss Coombs visited the Topsham, Me., auxiliary, last month, and Miss Barnes spoke before the Hillsdale, Mich., auxiliary. Dr. Hamlen is here, there and everywhere! Our missionaries are far from idle, if at home on furlough. Mrs. Hamlen writes, "I hope that the New Year will be the best yet for the HELPER. It certainly grows better right along." . . . Dr. Hamlen's articles should be kept for reference. We wish that *all* of our workers would *always* keep the Annual Report Number of our magazine where they could readily refer to it. It is full of helpful information and answers many questions.

### MRS. HOLDER'S MESSAGE

We are happy to be able to reproduce this charming photograph—taken in Oregon last March—of Mrs. Ida M. Holder and baby, Doris, who are now stationed at Midnapore, India.

Among the brief addresses given by the outgoing missionaries at the Boston Convention last summer, that of Mrs. Holder is of especial interest to us, containing, as it does, a glimpse of the influences surrounding her childhood, God's call to service and her answer. At the close of her address a note was sent to the platform containing this very significant statement:—

"Mrs. Holder, who has just spoken to us, who is to go out with her little daughter to the Bengal-Orissa field, is the granddaughter of the founder of the Bengal-Orissa Mission, Rev. Jeremiah Phillips, D. D., and that family has given three hundred and seventy-four years of missionary service."

Mrs. Holder said:—I was born in a large missionary family in India. There are eight of us children in the family and I was brought up on missionary stories, and from my earliest childhood my great desire was to go to the little widows of India, of whom there are twenty-four million. When I was in the university I joined the Volunteer Band, but at the end of my course in education I had put aside for several years the thought of ever going, and in fact in my mind I thought it was put aside forever. I spent two years in high school work and was married two years ago. Our home was an unusually happy one and we were trying to uphold the Christ in our everyday lives and in the community where we lived amongst foreign people. But it seemed that God had other plans for us. It was just a year ago this month that my husband met his death, an accidental death, and of course it seemed to me that there was nothing left for me. But I always remember my brother who came to me then and said, "My sister, if you keep very close to the Master now, I am sure that he will show you his plan for your life." And I promised Him that I would go anywhere that He wanted me to go. It was just a month from then that the letter came from the president of the Free Baptist Women's Board, asking me if I would go to India. I was surprised when the letter came, but it was simply God's answer to my prayer. The way was opened and I knew the need. What reason could I give to my Lord and Master for not going? The women and the children of Texas have made it possible for me to go, and I am glad, and in September I take my little daughter to India. I go as a humble missionary from the women of America to take the glad tidings to the women of India, and I hope that God may be able to use me.



Mrs. Ida M. Holder and her Baby Doris



## SOCIAL ASPECTS OF OUR WORK IN INDIA

By REV. GEO. H. HAMLEN, D. D.

The life of every sincere follower of Jesus of Nazareth has its social aspect. Even though he may not be so aggressive as many, yet his daily life, his conduct, his way of doing and bearing things, constantly affect others socially; influence counts for much, even where the atmosphere is most Christian. How much more, then, where little or nothing of the spirit of Christ is seen or known?

It is a constant thought with our missionaries that their family life is to be an example to those around them. We do not seek to hide our light, but as far as may be, consistent with proper privacy, we allow our home life to be seen and known by all who will. And in India, where they never knew any need of a word meaning "home" till they began to learn it from missionaries, the spectacle of a Christian family is a constant and powerful testimony, both by way of rebuke and of example.

In a land where a wife is often less valued and worse treated than a cow, think what it means to see the honored and respected white man treating his wife as his equal, eating with her, appearing in public with her, often giving her precedence, and deferring to her wishes and counting her opinion entirely worth considering. Where the birth of a daughter is usually regarded in the light of a calamity, think what it means to see father and mother and friends just as happy over a daughter as a son. Among people who consider that a son, while a child, is the property of his father, who would be guilty of no great crime if he should see fit to kill him, and who would hardly deign to look on while he plays, much less to play with him, think how our treatment of our sons is setting a worthier example. And to those who consider that daughters are born only to be married, consider how our noble ideal of girlhood and womanhood, as embodied in our family, and in our social relations among ourselves, are helping to emancipate India's daughters.

But in our mission work we go much farther than this. As soon as one of the people becomes a Christian, it becomes our duty to train him "To observe all things that Jesus has commanded us." And because "God setteth the solitary in families" we seek to bring our converts into family relations, and to teach them the Christian ideals of family life. The Christian families naturally gather into neighborhoods, or villages, after the custom of the country. Then we seek to help them to be

## THE MISSIONARY HELPER.

Christians in their neighborhood and community relationships. Church life begins, and here we must teach them everything. And when the communities, or villages, through their churches, begin to draw together in a larger organization, like the Quarterly or Yearly Meeting, or the provincial Conference, they rely on us for advice and guidance, and often for example, and initiative.

So we begin to teach the individual, more especially in our orphanages, through which a large percentage of our church members have been gathered. The boys and girls are "fathered" and "mothered" as they never would have been in their own dwellings. They are taught how to live together, and to be mutually forbearing and helpful. They are educated mentally, they are instructed in simple methods of sanitation, and the preservation of health, and the care of the sick. They are given such industrial training as can be arranged for, and in every way seek to make the boys ready to be home supporters, good citizens, and useful Christians, and to make our girls home-makers, respected and self-respecting members of the community, and good Christians.

Temperance has always been at the front in our mission, and our people hold the front rank among the Christians of our part of the country for total abstinence and sobriety. In Balasore it is the plan to have a public temperance meeting at least once a quarter. Speakers from outside are often secured. Midnapore has a native W. C. T. Union, which does effective service. Other places have similar care on this point, and often the topic is presented in our Quarterly, and always in our Yearly Meetings.

The vice known as the "social evil" is exceedingly prevalent in our part of India. And in recent years we have been constrained to fight it more earnestly than ever. Our medical missionaries have several times given impressive talks to men and women separately, and we have dealt with individuals, Sunday School classes, and groups, in many places, and as often as we thought wise.

Of course, from the first, we have set our faces against child marriage. Our mission has a rule that we will not perform the marriage ceremony, nor allow it to be performed if we can help it, till both parties are at least fifteen years old. But the law of the land allows it at twelve for the girl, if the parents consent and we have to be on the watch lest parents knowingly falsify the age of their daughters. But such cases are becoming more and more rare among our Christian people. And one of

the happy things about the new church at Kusudiha is that at least two girls who had been married and gone away from home, were brought back, and were baptized with their parents, and have the prospect of becoming good Christian wives.

Our teaching about sanitation and care in the use of water bears fruit. Some years ago, when the plague was new in India, there was a great wave of fear all over the country, and under its influence many places had the greatest cleaning up of their history. Balasore was among those places, and I was on the general committee to visit the various parts of the municipality to see that the cleaning was done. I found that the villages where our Christian people live were the cleanest parts of the city. So also, a few years ago, when an epidemic of Asiatic cholera swept away more than a thousand of the people of the place, not a single Christian was lost, though in proportion to their numbers they would have lost some twenty-five or thirty but for their knowledge of sanitation.

The percentage of literacy among our Christian people is high, and the missionaries have trained many of them in industrial pursuits, as well as intellectually, so that their earning capacity is above the average, and their standard of living is correspondingly higher.

Caste is an abomination to us, and from the first the teaching and practice against it have been so strenuous and effective that comparatively little of its effects are found among our Christians. I remember that some years ago Dr. Coldren told me that when he started one of our boys' schools, the high caste Hindu boys objected to sitting on the same mat or bench as the low caste boys. He told them that they could come or not, as they pleased, but every boy in that school would be treated like all the others. He added that he never heard any more about that, and the high caste boys continued to come. All castes and no castes mingle freely in our schools, and one can seldom detect the difference. And often the Christian or the low caste stands higher than the high caste boy. Indeed, in our high school for the last few years, most of the brightest boys have been our Santal Christians, and they are very generally liked and respected.

In times of sickness the ordinary native of India is not only ignorant of how to help, but devoid of the desire to learn. And this virtue of being willing to help one another at such times is one of the slowest to take root and grow among our people. Yet even here they are far in advance of Hindus and Mohammedans. Especially is this true at the time of the birth of children. The Christian women are usually ready to help



one another and the kindly, tender care that the mother and child receive are a bright contrast to the treatment they receive in non-Christian houses.

The non-Christian native of India knows nothing of orderly meetings for worship, where men and women and children all meet together, sing songs, offer prayers, and listen to instruction. Yet our people enter heartily into all this. In our prayer meetings the men and women always sit on opposite sides of the church, yet both may, and often do, take part. And often, indeed almost always, some of the sisters are selected as delegates to the Quarterly and Yearly meetings. And we are able to have little social gatherings, like an afternoon tea, where men and women will be present, though not yet with the freedom which we in this country know.

As for the non-Christian world around us in India, we are not able to do a hundredth part of what we would like to do. But our intercourse with them grows more interesting every year, and convinces us that there is opportunity for great progress along social lines if only we had time and strength for it. For the present, however, the proclamation of the fundamental truths of our gospel is injecting into Indian life and thought new elements, which are of tremendous potency, and which will work startling revolutions in the social, as well as the religious, life of the people. Let me name them:—

The thought of a personal God, and its correlative of man's personal responsibility to him.

God is love, and its correlative, man must love—both God and his fellow-man.

God gives, even to giving Himself, and its correlative, man must give, even himself, to God, and to his fellow-men.

Contrast this with the fundamental Hindu teaching that God is impersonal, and man is responsible to no one but himself; God cannot love nor give, for he is impersonal, and man's chief duty is to get all he can for himself, both in this life, and in all the lives to follow. The truth of my declaration easily appears. The proclamation of the truths enumerated, and those that are involved in them, will revolutionize India. It has already begun to do so.

*And who can doubt the issue?*

Hinckley, Maine.

## SAVED TO SERVE

By MRS. ADA LEE.

The day had been full of interruptions; very little seemed to have been accomplished. I was settling down to work when I was told a woman was at the door wishing to see me. I went remembering that God sent interruptions, some of which in my past life had proved great opportunities.

There stood a Bengali woman with a poor sick baby in her arms and a bright little girl by her side. The woman was sad and half afraid. I saw at a glance that she was used to the seclusion of the zenana, and knew little of the outside world. A young Bengali man was with her, a brother of one of our girls in the school. He told me the woman had come to their house and begged to be taken to a mission where she could learn about the Christian religion. This is her story.

She had been married when a little girl to a young man of a respectable family. She grew up in his home, serving him and her mother-in-law faithfully. She never was very happy but supposed her life was no different from other young Hindu wives. Finally a little girl baby was born. All were disappointed; none more so than she; but it grew to be a bright, beautiful child.

Years passed but no boy and heir came to brighten their home. She continued the monotonous round of household duties and of idol worship, having very little to cheer her life. Her husband never seemed to care for her, and had it not been for her mother-in-law and other members of the family she would have been totally neglected. The mother-in-law died, then her sorrows began in real earnest. To make matters worse, after several years another baby was born and it was another despised girl. It was more than the husband could endure. He then married another young girl, and thus his first wife was forsaken. She could not endure seeing her place taken, and the poor hungry heart knew not where to turn. She had heard of a relative of her husband having become a Christian, and knew where the family dwelt. So she went to their home with her two children, and was sent to us to be taught.

I felt she must be given a chance, so took her and her children in and put her to work to help cook and care for several little children. So faithful was she and so anxious to learn that she soon won her way and to my surprise she was reading the Bible in a few months. Again and



Toronginee and Her Little Girl

again she would say, "I want to know for myself what this all means. You speak of Jesus the Saviour. I want to know Him in my heart." She became more and more interested. It was beautiful to see. The crisis came during one of our days of fasting and prayer. In the early morning meeting she seemed so anxious to find God, and asked for prayer. In the evening meeting for thanksgiving and praise she arose and said with a new light in her face, "I now know what it means, for Jesus has forgiven my sins and I have given myself and my two little girls to Him, and I have peace and joy. Now I want to work for Him." January 11th, 1911, she and her two little children were baptized.

She said one day, "Let me go back to my village and tell my mother what I have found. I will leave my elder child so you will know I will return." She was gone three days and came back greatly stirred and burdened for the women of her village. She began going with one of our best Bible women and delighted in telling the Hindu women of her newly found joy in Jesus. She has become a most earnest preacher of the Gospel. Her mother and brothers have been to see her, and the last to come was her elder brother. It was touching to see her teaching him the Bible and pleading with him to forsake idolatry and accept the true Saviour. We believe that she has received the baptism of the Holy Spirit; and she who was once shut up in the zenanas and had never uncovered her face in the presence of men, may now be heard in large congregations testifying in a most touching and modest way, telling of the wonderful salvation she has found in Jesus.

The day of miracles is not past. In spite of all that hinders, God can break open the prison house of ignorance and cruel custom and set at liberty those who in their despair really turn to Him. Toronginee is another jewel saved from the dark mines of India. May God give us thousands more.  
Calcutta, India.

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We wish to return thanks to Mrs. Lee for permission to use the foregoing story and illustration, issued in leaflet form by the Lee Memorial Mission.—EDITOR.

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The will of God will be done; but, oh, the unspeakable loss for us if we have missed our opportunity of doing it!—*B. F. Westcott.*

## LETTER FROM MRS. HARTLEY

*Dear Superintendents of the Cradle Roll:—*

Do you remember, way back when you were "The Littlest One," what a long time it seemed from one Christmas to another? And now, how the months fly by! At the beginning of the year we resolve to do so many things, and then before we realize it, it's December again and we've accomplished so little of what we meant to do.

Last summer when we attended the Board meetings and the annual meeting at Ocean Park, we were all so full of enthusiasm and good intentions as to what we meant to do this year. The year is just half gone. I wonder how much of all we planned is really begun.

Was there ever a time when we received so many calls to help the needy—those who walk our streets, hungry and cold, looking for employment, and the homeless thousands of stricken Belgium? One longs for the power of the Master to make the five small loaves and two small fishes sufficient for them all.

But while we would help these, in every way possible, we must not forget our own, those for whom we have promised to provide in far-away India.

Let us look more earnestly after "all the babies in the parish;" see that each one is enrolled, given a mite box and that suitable literature is put in the hands of the mothers, that the babies may early be taught the beautiful lessons of unselfishness.

So many of our churches have no cradle roll, no Junior Society and nothing is being done for the children. If you belong to such a church, won't you write to your Secretary for information and literature, and begin at once to reach out after the children? The success of the Christian church in the next generation depends entirely on them.

Are you doing your best to train those around you for their part of the work? We must teach the Christ-love, live the Christ life, give as Christ would give, and pray as Christ prayed, "Thy kingdom come."

Your C. R. Secretary,

LAURA E. HARTLEY.

7 Woodman St., Rochester, N. H.

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Perhaps the brightest page written in the history of foreign missions is that which records the splendidly effective service of Christian women for their India sisters.—*W. F. Oldham.*



## INDIANS, NOT OF INDIA

By ABBIE HALL FAIRFIELD.

While we are working for our friends in India, and studying the character, the old-time beliefs, and the social characteristics of the East Indian, and trying to help him to better conditions, a happier life, and a purer faith, our co-workers in the home missionary field are giving the same loving thought and attention to the Indians of our own country: a race with possibly a very old civilization back of it, with many traditions, an interesting history, a problematic future.

Francis E. Leupp, former U. S. Commissioner of Indian Affairs, who is said to have unusual knowledge of the Indians and sympathy with them, has recently written a little book, "In Red Man's Land," which was used last summer, and should still be used, in study classes devoted to this subject. While much valuable information is condensed into a small space, style and interest have not suffered. The book is a vivid picture of many phases of Indian life, drawn from real knowledge. The author says, "My aim has been to deal with the Indian as an individual, as if I were introducing an old resident to new neighbors." The introduction is effected first through the words of Chief Hiamovi, quoted from "The Indian's Book," "The white man has never known the Indian. It is thus: there are two roads, the white man's road and the Indian's road. Neither traveler knows the road of the other. Thus ever has it been from the long ago even unto today. I want all Indians and white men to read and learn how the Indians lived and thought in the olden time, and may it bring holy-good upon the young Indians to know of their fathers. A little while, and the old Indians will no longer be, and the young will be even as white men." And the approach of the races, so dissimilar, is being made, as we learn, just as in the Eastern countries, through the loving persistence and Christian helpfulness of the missionaries, and other white settlers and officials who bring to their work the spirit of Christianity. Of the wrongs the Indians have suffered at the hands of the whites we hear a great deal, and the reports are too true. It helps to read, sometimes, of the other side, of what we have done and are doing, that is kind and helpful: of the work certain brave and bright women are doing for the legal rights of the Indians, as well as the personal help, the direct influence of so many.

But this is of the present and the future. The book begins with the

"Aboriginal Red Man," the diversity of race, the many languages, the difficulty—even impossibility, of presenting a typical Indian. Mr. Leupp tries to give a composite impression, just as a little while ago, photographers were experimenting with some success, on a composite photograph, which should fairly represent a race, or a class. In presenting this composite picture, he begins with the baby, always welcome; trained to great freedom of action, in a quiet, temperate, unemotional atmosphere; taught the religion of his fathers, the religion of nature, the sun usually regarded as the embodiment of Deity, with, back of all, a vague notion of an invisible, inscrutable Great Spirit; taught a simple ethical creed of duty to his fellowmen; and a practical course of life, which suited his environment; how to make his bows and arrows, how to hunt and fish, how to meet his friends and his foes. Thus we come to the time of his marriage, often by purchase, and finally to death and the beliefs concerning it. The old Indian, facing life fearlessly, faced death also with no terror. He looked forward, not to streets of gold, but to peaceful plains beyond the setting sun, the "Happy Hunting Grounds." "Such a thing as atheism was unknown among the red men. They were content not to define the character and qualities of the Great Spirit who absorbed and animated all the lesser spirits in nature, but to rest calm in the assurance that whatever the future held in store for them had been ordered for their well-being."

The second chapter deals with the Red Man and the Government, and is not altogether pleasant to read. Much trouble, in the early days, came from treating each tribe as a separate nation, and making treaties with them individually: these treaties, on account of differences in language and tradition, were often so variously interpreted as to cause great evil and injustice; delays, also, in ratifying treaties, led to great cruelty to the Indians, until finally the practice of treaty-making was abolished by law. This chapter, of which the above gives only an essential idea, explains many dealings which seemed absolutely dishonest, as really careless and negligent: as bad in their results, but not as evil in their intention. Here is Mr. Leupp's conclusion—"It has proved the mistake of attempting to perform a purely human and sympathetic task by machinery—even the machinery of a great and good nation. As well might we deliver a family of children into the keeping of a mechanical mother or an automatic nurse."

"The Red Man and his White Neighbor" not only continues the study

of the relations of the Indian to the Government, but shows the relations of man to man, neighborly or otherwise; the different ideas of hospitality, the effect of the white man's mode of life on the Indians with whom he comes in contact, the help derived from schools, from inventions and conveniences; the harm coming from liquor, licentiousness, and dishonesty in business relations. The Indian's reverence for "White," abstractly, as shown by many of their phrases—"The Great White Spirit," "The White Father," even the "White God," is based on their idea of white as the color of majesty and supremacy: not that the color caused the quality, or the quality the color, it was simply an accompanying circumstance: as for the white man as a race, the Indian, says Leupp, seems to regard him as superior in inventive genius, while he holds to his own equality in other respects. This makes the education of the Indian rather a difficult problem.

Chapter 4, "The Red Man and Our Social Order," after giving additional characteristics of the red man, and contrasts of the two races, advocates what might be called a closely individual method of dealing with specific problems as they come up: day-schools, largely industrial, where the school and the teacher come into close contact with the home and the parents: social intercourse, which would arouse the pride of the housewife in her housekeeping; business training; and underlying all, motherly love and helpfulness.

"The Aborigines who are not Red Men" are the Alaskans, and the chapter devoted to them deals with very primitive conditions among a people apparently very open to new ideas and eager to learn of the life of the outside world.

Chapter 6, "The Red Man as Teacher and Learner," while it may not minister to the pride of the white race, adds to our interest in an alien people and to our respect for them. Here are a few points in which they excel: mental poise, calmness, perfect candor, no random or superfluous speech; the sacredness of a promise: respect of all the rights of another: mental concentration. What we are to teach the Indian, fundamentally, is defined as follows:—to understand the difference between the symbol and the substance, in education, in religion: to make him see the necessity for accuracy, for providence in his affairs, for thrift, and for self-reliance: to help him to use his own virtues in a new environment.

The appendix, written by Rev. A. F. Beard, gives an account of the work of the various denominational missions, and other missionary



workers, Y. M. C. A., Y. W. C. A., and government schools and missions. The bibliography works out a full course for further study. The book is well illustrated.  
Biddeford, Maine.

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### QUIZ

- What is a stirring song to keep step to in the New Year?
- What are some of the evidences of a "bright side" in calamitous times?
- What is the most practical thing in the world?
- What answered prayers can you mention?
- What promises to be the greatest Christian gathering ever held in the Orient?
- What is said about "tying up to great tasks?"
- With whom do we wish to renew acquaintance, and what can you tell of their life-story?
- How many people are there in our India field?
- How many pupils in our schools?
- What is the educational system?
- How many kindergartens are there, and where?
- Orphanages? By whom superintended?
- What is the Industrial Training?
- What are some of the proofs that the homes are being influenced by our schools?
- Who is a most devoted worker?
- What can you tell of the activities at Bhimpore?
- How does Government aid our work?
- Can you tell the story of a Summer Conference in a Buddhist temple and some encouraging results?
- What scene in the Temple of Heaven enclosure is impossible to forget?
- How many young people in the Balasore church are asking for baptism?
- What knowledge makes us glad?
- What did our wayfarers find it the least trouble to be?
- What seemed like a benediction?
- Can you describe a Jaganath car and ceremonies?
- Where is a banner Mission Band?
- What interesting facts are told about the S. W. Convention?
- What sort of a year is this to be?

What Kansas auxiliary, in a church with "no preacher," is full of good works?

What Maine auxiliary has 100 members?

In what New Hampshire auxiliary were 9 new members secured while refreshments were being served?

In what Michigan society was a very earnest plea made for everyone to take the MISSIONARY HELPER?

What new post cards are ready for use?

What Auxiliary gave the largest amount in November?

What is as contagious as small pox?

What force is mightier than electricity?

What is the greatest thing I can do?

(Answers may be found in the January HELPER.)

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### IN MEMORIAM

Only a moment of dark,  
A dream of the fleeting night,  
And then—the beautiful break of day,  
And the quiet peace of the light,  
And she found herself where she longed  
to stand—  
In the calm repose of the Fatherland.

And they knew she was coming, they  
Who had won in the race for Home,  
And they heard that the Lord had sent  
The Message for her to come;  
Perhaps to the friends she had loved was  
given  
The joy to make her at home in Heaven!

—*Missionary Tidings.*

Mrs. Stephen H. Brown, Greenville, Rhode Island, October 28, 1914.

Mrs. Lucretia Morey, Onsted, Michigan, December 20, 1914.

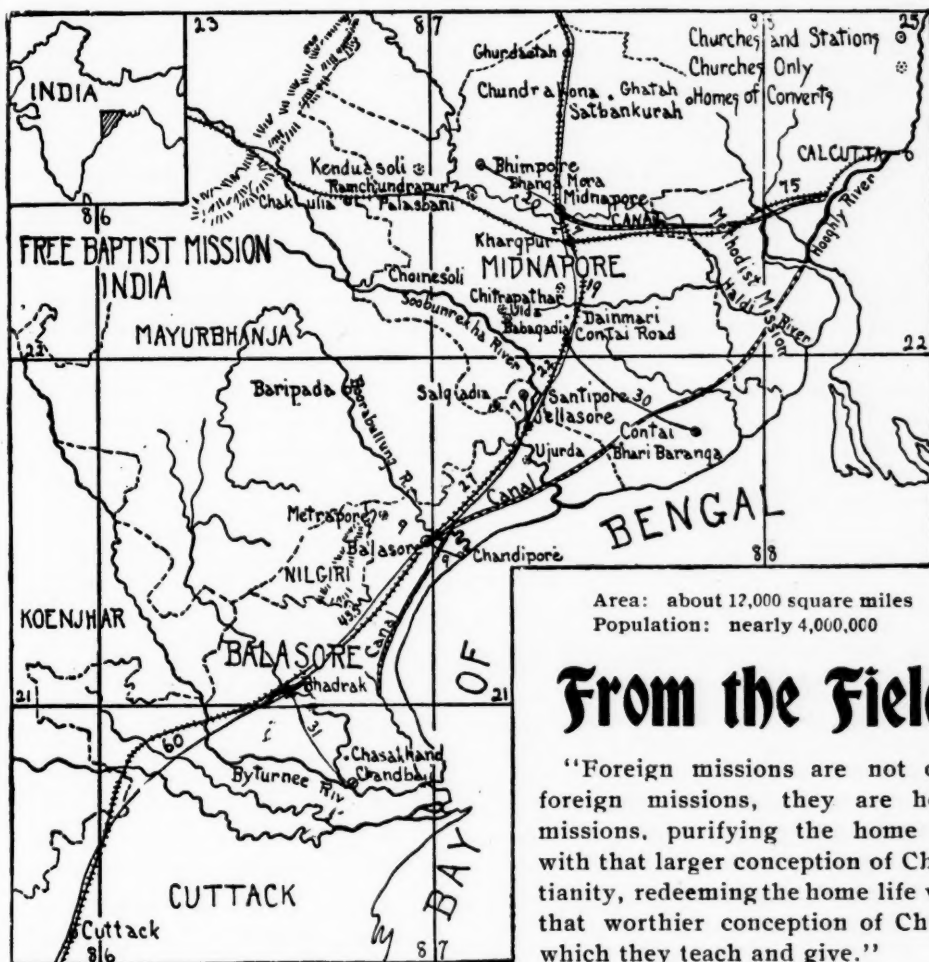
Mrs. Margaret M. Struble, Champlin, Minnesota, December 22, 1914.

Mrs. Lindley M. Webb, Portland, Maine, December 30, 1914.

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### OF DENOMINATIONAL INTEREST

Mrs. Waterman of Laconia, N. H., who is always on the lookout for anything of interest to the HELPER, writes: "A summarized history—though bearing a more modest title—of the Free Baptist denomination, by the Rev. Frederick L. Wiley of this city, will soon be out of press. He has allowed me to review the chapter on 'Our Women in Coöperative Work.' In this a very appreciative tribute is paid to the character and work of our women. Not only the editor but all our sisters will want to read what it says about our missionary journal, THE HELPER.



## From the Field

“Foreign missions are not only foreign missions, they are home missions, purifying the home life with that larger conception of Christianity, redeeming the home life with that worthier conception of Christ, which they teach and give.”

## COURAGE IN DARK DAYS

By DR. H. GRATTAN GUINNESS.

When the sky was darkest, Luther used to say to Melancthon—"Come, let us sing the 46th Psalm," and, as the brave words rang forth, to the setting of the great Reformer's melody, we can well imagine the kindling and uplift of its undying message.

*The open secret of moral heroism is there discovered in the fact that nearer than tempest wild or earthquake convulsion is the refuge and help of the accessible God—"Therefore, will not we fear, tho' . . ."*

Sennacherib's army may threaten; the nations may rage, and the kingdoms be moved; but *God is nearer than the foe*, and should He choose to utter His voice the very earth itself would melt—no obstacles can bar His progress or thwart His will;

and He is our Refuge and Strength, a very accessible help in time of trouble. No wonder the dying Wesley rejoiced to proclaim this truth which has since become the watchword of his followers,

"The best of all is, God is with us."

HOW WOULD A GIGANTIC WAR AFFECT FOREIGN MISSIONS? It was impossible to prevent the question rising now and again during recent years, as one saw the growth of armaments and heard the muttering of the tempest.

*What would happen?* The only answer of peace was found in the assurance that just as, long ago, our Lord "Knew what He would do," so even in the midst of the almost unthinkable catastrophe of world-strife, He would provide for His own.

And now the day has come, what shall we say? It is too early yet to gauge the final pressure on Missionary finance.

But we must not, and will not forget the urgent needs of the Saviour's Missionary forces—themselves too in the firing line. They have gone forth at His bidding, to do His will, and *we have morally pledged ourselves to hold the ropes*. To forget them, is to forget Him! To desert them, is to desert Him! And this we will not do; and we are persuaded our friends and helpers will stand with us in this resolution.

Forget not to pray, daily, for them and for us, that we may be enabled to sing, even in dark days, "Therefore, will not we fear tho' . . ."—*Regions Beyond*.

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## OUR WAYFARERS

Dr. Mary Bacheler continues her journal letters, the following extracts beginning on the Steamship "City of Paris," Oct. 26, and closing with the journey's end, Nov. 17. "The English channel was rough and we were all sick and very miserable. The Browns were separated, as I feared they would be, but before the bad weather came on they managed to get changed about so to be together. They said they were happier seasick together than they would have been well and separated. Baby Doris was as good as a kitten. She didn't cry or fuss at all, just cooed and crooned and made pretty baby-talk.

"We were glad when the weather was better and we could get on deck. We passed Gibraltar Sunday afternoon. A torpedo boat came out to ask where we were bound. We cheered them which seemed to please them very much. There were five more torpedo boats in the harbor and two warships.

"Arabian Sea. We have resumed our language study. I don't try to keep track of the days of the week or the month, except when I ask my pupils what day it is and demand an answer in the vernacular! I have finished the typewriting of Father's autobiography which pleases me very much, as it has been rather an anxiety.

"There is a notice in the passageway to the effect that we must be careful about lights and not show anything to a possible German boat, and if we are not the lights will have to be turned off from the engine room and candles served out. We were cautioned to be careful when we were in the English channel but not since until today, so I suppose we are in a dangerous place. We have a most careful captain. He has made more than a hundred voyages to Calcutta, besides those to other places. He seems to look upon his passengers as his guests and I am sure he will not run us into any unnecessary risks. Some of the passengers are 'in a blue funk,' to use an English expression. How foolish! as if that would help matters. Of course we realize that we are in danger, but why should we feel afraid? Our little party does not. I am astonished at the terror manifested by some people on board whom I would not have thought would be so foolish. But there, you never can tell how people will conduct themselves in danger, can you?

"There is the usual flirting, dancing, cards and wine. Almost all of the men, and many of the women, smoke. Women smoking is a thing I don't get used to! Some of the games played on deck are very interesting and we like to watch them.

"We had service Sunday morning. The nice old S. P. G. padre, from the Purulia section of the country, read the service, and Mr. Knight, one of the Baptist missionaries, preached a good sermon on faith. One of the professors of ——— College is on board. He smokes and joins in with the worldly element. Perhaps he thinks that as a Professor (even of a missionary college) he does not need to set so high a standard for himself. But I am glad that our standard is higher, and am proud of Mr. Brown's clean, pure, earnest face that no one could mistake for that of any one but a Christian. Am I severe? Perhaps, but I don't mean to be.

"We have had wonderful moonlight nights. The first that we enjoyed very much was at Port Said, waiting for the troop ships to come through the canal. A group of us went up on the top deck and sat and enjoyed the bright, soft moonlight overhead, and the twinkling lights on shore, in the harbor. A lighthouse nearby flashed out a brilliant light about twice a minute. A big steamer, anchored not far away, was coaling by torchlight, and the cries of the men, as they climbed up and down the gang plank with the full and emptied baskets, came up to us softened by the distance. We were at Port Said nearly twenty-four hours. Six troop ships and two warships were anchored there before us and, as they



and others who followed them, passed slowly by the impressive statue of De Lesseps, standing at the entrance of the canal welcoming the nations to this wonderful highway, out into the blue Mediterranean, we cheered them and wished them success. I wish we had counted the troop ships that passed us at Port Said and that we met in the canal, there must have been more than twenty. The entire canal seemed to be well patrolled on the Arabian side. All along through the day we saw groups of soldiers.

"A passenger, going through the canal for the twenty-fifth time, said it always interested her afresh. It always appeals to me as one of the most interesting places in the voyage. . . . We are going across the Arabian Sea, not diagonally, aiming for Ceylon from the Straits of Babel Mandeb, but straight across as if going to Bombay. One of the light-houses on Perim flashed its light irregularly, as if making signals to us and two other ships. While we were watching, we saw one of them answer back. That was where we heard that Turkey had declared war on England, and I suspect it was then the captain got his orders to avoid both direct routes to Bombay and Colombo, go across to the West India coast, and so down to Ceylon. The most dangerous part of our voyage is in the Bay of Bengal. The last time we heard anything of the "Embden" she had sunk six ships in and about the bay.

"One night we had a little missionary conference in the dining room, after dinner, just our own party, which finds itself quite congenial. The master of ceremonies called upon one after another to tell something of our anticipations. We were together half an hour or more. Mr. Dowd called on Mr. Brown to close with prayer. . . . Mrs. Holder was feeling rather sick yesterday, so, last night, after dinner, instead of going to the concert, we gathered about her berth and played that delightful game Miss Bacon taught me in Providence, "Fractions." Ida is looking forward to going ashore tomorrow at Colombo, and I shall try to get the agent's boat to take us. Amy is staying with the baby. She is so good and kind that we have found a new name for her, 'Angel Child.' After the game, Amy and I went up on deck to look at the stars. It was a comforting thought that these same stars will be shining on you each night. Amy is troubled because she cannot find the Big Dipper. She says she was never before where she could not see it. . . . The sea has had nearly as many faces and phases as it had that lovely September in Mrs. Orr's cottage at Ocean Park, when we watched it with so much pleasure. . . . This afternoon we are crossing from Cape Comorin to Cey-

lon and are in a miserable twisty, crooked, corkscrew cross current that is evidently making poor Mrs. Holder unhappy. I thought we were to be treated decently the rest of the voyage!

"Bay of Bengal, Nov. 15. I told you of our plan to go ashore at Colombo. It was carried out (with variations!) We had had no breakfast, so that was our first quest, and in a quaint little native restaurant we had a nice meal. The next thing we decided to do was sight seeing. A policeman signalled the rickshaw men from their stand across the corner, who came on the run, and we were soon on the way to the famous Cinnamon Gardens. We five decided to keep together as much as possible, and our group of five rickshaws hurrying along the street must have been rather interesting to the people. Colombo is a pretty and picturesque place. We saw fine residences in well kept grounds, and many strange trees. The girls were much interested in their first sight of cocoanuts growing on the trees. We went to 'Victoria Gardens' where we all got out. We told the men we wanted to go to the Cinnamon Gardens, so they went on and on among European residences, when all of a sudden we were halted by Dr. Crozier himself! We were passing the Mission premises and he insisted that we must go with him to the Baptist Mission Home and be introduced to the missionaries.

"I nearly forgot to tell you that when we demanded to see the Cinnamon trees, the rickshaw men said they had all been cut down!

"Calcutta, Nov. 17. Arrived all right and are on our way to our several stations. Eight of the missionaries met us. All is well with our dear colleagues.

"Balasore, at last! Amy (Miss Coe), and several others met us, and we were abundantly garlanded! Amy came ahead on her bicycle, and before we got to the gate of the Orphanage fireworks and illuminations were started. The girls were lined up in a double row and, led by Miss Coe, sang a song of welcome composed for the occasion. Mrs. Grimes and Miss Fenner awaited us at the house."

MARY W. BACHELER.

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The wisest will is God's own will;  
 Rest on this anchor, and be still;  
 For peace around thy path shall flow,  
 When only wishing here below  
 What pleases God.

—Gerhard Tersteegen.

## TREASURER'S NOTES

The inspiration and joy of the kindly, helpful thoughts that enriched the Christmas time for us all, as they speeded from friend to friend, are still serving as a stimulus for each in his varied duties, and they will continue to gladden and inspire until another year rolls around. Oh the blessing of life's friendships, lesser and incomplete types though they may be of our friendship with Him who hath said: "Ye are my friends, if ye do whatsoever I command you."

Let us note our response by our giving to His command, "Go and teach," during this last month of the eventful year just closed. The Sunday schools of *Maine* share generously with auxiliaries and individuals in the month's work, that of Bridgewater making its annual offering for *four* shares in Miss Barnes' salary. The bequest under will of Mrs. Jennie C. Marshall calls to mind a loyal and true friend of our Woman's Missionary Society, one who gave of self and means generously for the carrying on of its work.

The individual gift from a *New Hampshire* friend for Sinclair Orphanage calls our attention to the splendid part this orphanage is playing in increasing the efficiency of our native force, or "teaching staff" as Miss Gowen terms it. When telling us about various Orphanage girls Dr. Mary quite frequently would add: "Promising—will probably be sent away later for further training;" and this fuller training has had its part in the establishment of a standard of greater efficiency. . . . By the way, any of the friends who are supporting one of these girls may be interested to provide for the additional expense of such training, wholly or in part, and we will be glad to give fuller information, if desired.

Hampton *Thank Offering* is for life membership of one of its members, and the Wolfboro C. E. Society give a generous share toward Miss Amorette Porter's support,—splendid expression of their Christian activity.

*Vermont's* gifts are also for Miss Porter's salary.

We judge that the gift from a *Massachusetts* friend is but one of the many results of Dr. Mary's seed sowing. Truly the inspiration and love that linger with us from her furlough-visit, are like the after glow of a royal sunset.

*Rhode Island's* work is sustained in its usually systematic and splendid way, individuals, young people's societies and Sunday schools sharing with church and auxiliary.



In *New York* state, Gibson Quarterly Meeting has a gift for native teacher, and that of Walker W. M. S., one of our younger societies, is for Storer College.

The gift of Tioga Co. Q. M., *Pa.* (now Baptist), is credited to the support of the zenana teachers at Balasore who have been their charges for a long time. This Quarterly Meeting has shared generously in our assigned work during the years, and therefore shares also in the credit for greater efficiency of our native force, having by their gifts helped make it possible.

*Michigan's* plan for meeting the full expense of increased work has been very definite. You remember that this is to be provided by a 40 per cent. increase over last year's total, but the applying of one of its Q. M. gifts "on deficit,"—though only six months of the year are passed,—suggests that a possible deficit is evidently to be made *impossible*.

Mrs. Glee Lane is made life member by the contribution for general work from Verona, *Minnesota*, Missionary Society, and Winnebago W. M. Society gives for foreign missions.

*California* friends, whose interest for our work is loyal and long standing, send for Miss Gowen's support.

Thinking that we should all like to know more about those girls of the attractive group picture, "who made good" (Send to Mrs. A. D. Chapman, 12 Prescott St., Lewiston, Me., or the Treasurer for this picture), we inquired of Miss Barnes and this is what she says of three of them: "The one standing at the back is Gurnada, the daughter of a Santipore teacher. Both her father and mother teach, or did when I left. The mother taught for years and is a pleasant, interesting woman named Martha. The one sitting just below her is Nirmola, the daughter of one of our native preachers, a very bright, sweet girl, though of very dark complexion. And the one sitting on the floor is dear, sweet Khevoda, whose mother was one of my zenana teachers at Santipore. She is a very devoted Christian and I believe the Lord has some special work for her. She is not very strong, physically, but I think would make a devoted Bible woman. The lady in charge of the school in Calcutta wanted her for that, though I do not know what has been decided since I left. She prayed for me so earnestly in Bengali when I was ill, and staid with me one evening when Bhani was out so that I might not be alone, and helped me in other ways."

Of Bhani, the one in the center, Miss Coe says: "One of our oldest

girls who read as far as the 4th standard in school. After leaving school she seemed to take naturally to caring for those who are sick. She grew to be very capable in this work and took almost entire care of Miss Barnes during her long illness. She has now gone to Berhampore for a nurse's training and is self supporting. Is a very pleasant, good-natured girl, strong and rather attractive in appearance. She is a sister to Bachini."

Miss Coombs is going to tell us about the other three of the group and as you will be interested to hear about them and also about Bachini, because she, too, is one who is making good, next month's "Notes" will give you these descriptions.

*Are you already planning largely for your Thank Offering?*

We have asked Miss Malvern to be in readiness to go to any auxiliary or young people's society, which may be interested to give her opportunity to speak definitely of our work and our HELPER. She has gladly consented and will be available now and later for thank offering appointments. For dates refer to Treasurer or Assistant Treasurer, the latter at 73 Bartholomew St., Peabody.

EDYTH R. PORTER.

47 Andover St., Peabody, Mass.

### GENERAL SUBSCRIPTION AGENT'S NOTES

Money is coming in better than it has been. We are now meeting running expenses, and have paid up on one line where we had gotten sadly behind, but we have not been able to reimburse a couple of hundred dollars furnished by the Women's Missionary Society during the fall months. This is not a new state of affairs, but on account of the message carried by our HELPER, and the resultant returns to the treasury, the Women's Missionary Society have felt justified in making up in one way or another the amount necessary for its continued existence as a "helper." We mention these facts because we feel it is best that we and our constituency should know conditions as they are. Knowing them as they are, we can proceed to think of them as we should like to have them.

I am pleased with the way the call for contributions to a Sustaining Fund has been responded to, altho we haven't yet the thousands I should like to see. Will not local agents and auxiliaries get the HELPER announced from our Free Baptist pulpits? I like the circular issued by the Publication Committee and hope it will be widely distributed.

Cordially yours,

A. M. MOSHER.

107 Howland St., Boston, Mass.

# Helps for Monthly Meetings

"Working, praying, giving, come to their fullness only through intelligence. Read and study until you become a world citizen though you live in a hamlet."

## Topics for 1914-15

<b>September—</b>	<b>President's Reception and Guest Meeting.</b>
<b>October—</b>	<b>The Child in Its Helplessness.</b>
<b>November—</b>	<b>The Child at Home.</b>
<b>December—</b>	<b>Work for Children in Our Bengal-Orissa Missions.</b>
<b>January—</b>	<b>The Child at Play and at Work.</b>
<b>February—</b>	<b>Prayer and Praise.</b>
<b>March—</b>	<b>Storer College.</b>
<b>April—</b>	<b>The Child at School.</b>
<b>May—</b>	<b>Thank Offering, Twenty-fifth Anniversary.</b>
<b>June—</b>	<b>The Child at Worship. The Child at Work for Christ.</b>
<b>July—</b>	<b>Missionary Field Day.</b>

### MARCH—STORER COLLEGE.

The one truth above all others to be kept clear by American Christians—namely, that the presence of ten million Negroes in this country is not primarily a Southern problem, nor even a national problem which puts our political institutions to the test. It is profoundly a missionary problem, and it puts our Christianity to the test. It is the Christian's gospel that is in the crucible.—*The Upward Path.*

### Suggestive Program

Opening Hymn.

Scripture Reading—Ephesians 2:10-22.

Prayer—That the influences of this meeting shall be a blessing to our work at Storer College.

A Flying Trip to Harper's Ferry (with map).

Quiz—Prepared from the annual reports of Storer teachers (November HELPER.)

The Lesson—Tell the story of the different phases of the work: Academic, Industrial, Domestic Science, Religious, Influence upon the Homes, the boys and girls at play, etc. (Refer to pages 74, 232, 345, HELPERS for 1914.)

NOTE.—Very ample material for the effective carrying out of this program will appear in our next HELPER which will be a Storer College Number. If possible intersperse readings from the negro poets, such as

"O li'l lamb out in de col',  
De Mastah call you to de fol'."

from "Lyrics of the Hearthstone," by Paul Lawrence Dunbar; also the singing of negro melodies. An interesting compilation, with comments on negro melodies, may be found in "The Upward Path," page 302.

Chain of Prayers—For the President and teachers; for the boys and girls; for spiritual uplift and influences that shall reach every home represented; for the speedy materialization of the Domestic Science Building.

Singing—"Battle Hymn of the Republic."

"The Negro has been a valuable asset of the nation, yet a bone of contention, to the hurt of the nation. It is time for this un-Christian contention to cease, it is time for the whole nation to unite in securing the good of its whole population—every part for its own sake, every part in its relation to the whole."

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RECEIVED.—A packet of Baptist missionary leaflets, from Prof. Anthony, including the following, which will be suggestive in connection with our forthcoming Home Mission Study: The Story of the Year, After a Hundred Years, Don't You Know, A Land of Brotherhood, with music for home mission meetings. .... "A Glimpse of the Lee Memorial Mission," Calcutta, India, an especially attractive hand book of a beautiful work. .... Report of the Secretary of the Federal Council of the Churches of Christ in America to the Executive Committee at Richmond, Va. Drs. Lord and Anthony attended this meeting. .... Two addresses by Prof. Sidney L. Gulick on A New Immigration Policy and the American-Japanese Problem. .... "The European War at a Glance," a Book of Facts, published by the *Woman's World*, 107 So. Clinton St., Chicago. Price 25 cents. .... *The Gospel of the Kingdom*, January number, containing studies in war and peace, including an article on After the War, What? by Dr. Josiah Strong. Published by the American Institute of Social Service, Bible House, Astor Place, N. Y. Price, 10 cents per copy. .... The Cause of the War, a notable sermon by Rev. Charles E. Jefferson, D. D., L.L. D., issued in pamphlet form by the Church Peace Union, 70 Fifth Ave., New York. .... Bates College Bulletin. .... Preliminary announcement of the Summer Conferences for 1915. Ocean Park, Me., Conference, July 22-30. Additional information may be obtained of Missionary Education Movement, 156 Fifth Ave., New York City.

# Practical Christian Living

Christianity is never self-contained. "My cup runneth over" was the ancient experience. If the cup does not run over, it has not been divinely filled. If the individual experience does not create any change in home or school or village or city, it is mere indulgence in pious emotion.—*W. H. P. Faunce.*



## OUR QUIET HOUR

(10 A. M.)

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To Him who hears I whisper all;	Wrapped in the peace that follows prayer,
And softer than the dews of heaven	I fold my hands in perfect trust,
The tears of Christ's compassion fall;	Forgetful of the cross I bear,
I know I am forgiven.	Through noonday heat and dust.

No more Life's mysteries vex my  
thought;  
No cruel doubts disturb my breast;  
My heavy-laden spirit sought  
And found the promised rest.

—*Selected.*

Father of all mankind, may the spirit of cheer mark this new day. May the smile of Thy benediction rest upon us, and give courage to meet the duty and bear the burden. Help us each moment to know something of the high joy of serving Thee. May that joy never be absent from our pain. May it consecrate every pleasure. May it lift us nearer the stature of the Christ, that the light of our life may shed its beams on the pathway of other lives,—a light in their darkness, an assurance of sympathy in affliction, an inspiration to do and endure. So may we all gladly go to our appointed duty, one with Thee, even as Christ, whose followers we aim to be.—*Selected.*

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"'O God,' I cried, 'why may I not forget?  
These halt and hurt in life's hard battle  
Throng me yet.  
Am I their keeper? Only I—to bear  
This constant burden of their grief and care?  
Why must I suffer for the others' sin?  
Would that my eyes had never opened been!  
And the thorn-crowned and Patient One  
Replied, 'They thronged, Me, too; I too have seen'."



# Juniors



## NEAR-SIGHTED POLLY

Miss Alice had written a set of resolutions for her Sunday-school class. Each girl had been given a copy before the old year said good-bye, and on New Year's Sunday they brought back the papers. Five were signed and one was not. The unsigned one belonged to Polly Saunders.

"Oh! didn't you think you would like to 'resolve' with the rest of us?" asked Miss Alice.

"I didn't see any use in it," Polly answered, shrugging her shoulders.

Then Agnes Brent said, "Mamma thought it was so *reasonable*. She said there wasn't a thing in the list that we ought not to be glad to do."

"Let me read them, and find out which resolution troubles Polly." And then Miss Alice read:

"*Resolved*, 1. That I will, beginning with the New Year, try to be in my class every Sunday.

"2. That I will study my lesson before coming to Sunday-school.

"3. That I will be quiet and attentive, always remembering that I am in God's house on His day.

"4. That I will be careful to bring my contribution to the class collection every Sunday.

"5. That I will be *very* careful to give all I can for missions—"

"There!" Polly interrupted. "I can't see why I should 'resolve' that. I can't see why I should give money for the heathen, and father says so, too. I can't see why I owe 'em a single cent."

"What ails your eyes, Polly? You keep saying 'I can't see' and 'I can't see,'" said Lutie Burgess with a roguish laugh.

"She's near-sighted," said Caddie Brown. "My sister, Louise, couldn't see the figures on the blackboard at school so's to read 'em, and mamma had to buy her some spectacles."

Agnes clapped her hands softly, as she exclaimed, "If Polly is so near-sighted that she can't see why we ought to give to missions, let's take a collection and buy her some glasses."

"I can't see as I need spectacles," Polly began half angrily, and the other girls laughed so heartily to hear her favorite expression again that Miss Alice had to check them.

"I think we all need spectacles when we undertake to work for Jesus," she said, as they became quiet. "Our eyes are not strong enough to see as He sees. Things that look very clear to Him we can't see at all. One of the things we do not understand is how He is going to enlighten all the people who are so ignorant and so far away from Him as the heathen nations are. So we have to go to His Word and there we read, 'Go ye into all the world and preach my Gospel to every creature.' Now we have a pair of spectacles that shows us 'the figures on the blackboard,' we will say," and Miss Alice smiled at Caddie Brown. "We cannot see how God is to do His part,—that isn't our business. But we see what *our* part is, that we must either go, or help send others. Isn't that clear?"

"Yes'm, yes'm," answered the girls.

"All these duties are plain and simple when we look at them through the glasses God gives us, aren't they? Now, Polly, can you 'resolve' with us when you look through that text?"

"Why, yes, I'm willing to help, but father says it'll take a million years, and I can't see—"

The girls began to laugh again, but Miss Alice said softly as she clasped Polly's hand, "Lord, open thou our eyes, on this first Sabbath of this new year."—*The Children's Missionary*.

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#### ABBIE BEN ADAMS.

Abbie Ben Adams, may her life be spared,  
Awoke one night and felt a trifle scared;  
For on her shirt-waist box cross-legged sate  
A Vision writing on a slate.

Exceeding nervousness made Abbie quake,  
And to the Vision timidly she spake:  
"What writest thou?" The Vision looked appalled  
At her presumption, and quite coldly drawled:

"The first of our best people who depart  
For watering-places, sumptuous and smart."  
"And am I in it?" asked Miss Abbie. "No,"  
The scornful Vision said, "you're poor, you know."

"I know," said Abbie, "I go where it's cheap;  
I can't afford mountains or prices steep.  
But, just jot this thing down before you fade;  
I never leave my mission dues unpaid."

The Vision wrote and vanished. Next night late,  
He came again and brought his little slate  
And showed the names of people really best,  
And, lo! Miss Abbie's name led all the rest!

—*Carolyn Wells in an Exchange.*

# Contributions

## F. B. WOMAN'S MISSIONARY SOCIETY

### Receipts for December, 1914

MAINE	
Bath, Mrs E T Marston . . . . .	\$ 5 00
Biddeford Aux, Child in S O . . . . .	25 00
Bridgewater, F B S S, 4 shares Miss Barnes' sal'y . . . . .	16 10
Canton Aux, Miss Coombs . . . . .	9 00
Lisbon Falls, F B W M Soc'y for C F . . . . .	9 00
Ocean Park Religious Soc'y, F M . . . . .	6 50
Portland Aux, Pri and Int Dpts S S . . . . .	25 00
Miss Berry's Class for Mahenty . . . . .	4 44
Miss Sawyer's Class for Hemma . . . . .	6 25
For Miss Coombs . . . . .	18 96
Saco, Cutts Ava F B Bible School Jr Dpt 2 shares Miss Barnes' sal'y . . . . .	8 00
Aux for Con Fund . . . . .	20 00
So Limington Aux, Widows' Home . . . . .	4 25
Do, Miss Butts . . . . .	4 25
W Bowdoin Aux and S S, Miss Coombs . . . . .	10 00
Do, Saradamonie, S O . . . . .	5 00
NEW HAMPSHIRE	
Dover, Hills H & F M Soc'y for Sarala . . . . .	6 25
Do, Do, Nat Teacher . . . . .	6 25
Hampton, T O for L M Mrs. Harry Cleveland . . . . .	20 00
Manchester, Miss Mary E Twombly for S O . . . . .	25 00
Wolfboro, Q M W M S . . . . .	6 00
Wolfboro Falls F B Ch C E Soc'y for Miss A Porter's support . . . . .	25 00
VERMONT	
North Troy, Mrs H I Kemp . . . . .	1 00
Sutton Ch Miss A Porter's sal'y . . . . .	13 00
Wheelock Asso Coll, Miss A Porter's sal'y . . . . .	3 75
MASSACHUSETTS	
A Friend "for cause of Christ in India" . . . . .	25 00
RHODE ISLAND	
Auburn, People's Ch, K W . . . . .	5 00
Do, do, Ind . . . . .	5 00
Carolina Aux, K W . . . . .	4 00
Do, do Ind . . . . .	4 00
Greenville Aux, Ind \$5; K W \$5 . . . . .	10 00
Do All Around Light Bearers, 2 sh's Miss Barnes' sal'y . . . . .	8 00
Do Y P S C E, Zen Teach . . . . .	6 25
Olneyville, Plainfield St Aux, K W \$10; Ind \$6 . . . . .	16 00
Pascoag, C E Soc'y for Orphan S O . . . . .	10 00
Pawtucket, Aux, Ind \$6; K W \$6 . . . . .	12 00
Bethany Ch, K W . . . . .	5 00
Providence, Elmwood Ave, Miss Easton for Bipin . . . . .	12 50
Elmwood Ave Y P S C E for child . . . . .	12 50
Rog Wms Y P S C E for K W . . . . .	37 50
Roger Wms Aux, K W \$13; Ind \$13 . . . . .	26 00
Roger Wms C R . . . . .	3 65
Trinity Bapt Mission, Miss E A Potter's S S Class for Praetama S O . . . . .	5 00
Taunton Aux, K W \$4; Ind \$4 . . . . .	8 00
NEW YORK	
Gibson, Q M W M S . . . . .	5 00
Walker, W M S for Storer . . . . .	2 50
PENNSYLVANIA	
Tioga Co Bapt Q M . . . . .	36 81
MICHIGAN	
Batavia Aux, Dr B \$7.25; Storer 4.75 . . . . .	12 00
Clifford Aux, Dr B 90c; Storer 6 c . . . . .	1 50
Cass & Berrien Q M Coll, Dr B to apply on deficit . . . . .	4 43
Gobleville, Mrs E W Clement for Mondera . . . . .	5 00
No Branch Aux, Dr B \$1.20; Storer 80c . . . . .	2 00
Oshtemo Aux, Dr B 3 60; Storer 2.40 . . . . .	6 00
Sanilac Q M, Dr B \$3.30; Storer 2.20 . . . . .	5 50
Union Aux, Dr B \$1 . . . . .	1 00
W Cameron, Dr B \$1.80; Storer 1.20 . . . . .	3 00
MINNESOTA	
Verona, Miss Soc'y (L M Mrs Glee Lane) for general work . . . . .	20 00
Winnebago W M Soc'y, F M . . . . .	15 00
CALIFORNIA	
Escondido, Mr and Mrs Henry Hyde for Miss S Gowen's sal'y . . . . .	5 00
MISCELLANEOUS	
Bequest Mrs Jennie C Marshall . . . . .	532 50
Total Receipts December 1914 . . . . .	\$1155 54
Total Receipts December 1913 . . . . .	458 71
EDYTH R. PORTER, Treasurer	
47 Andover St., Peabody, Mass.	
Per May Malvern, Assistant Treasurer	

### FORM OF BEQUEST

I give and bequeath the sum of—to the Free Baptist Woman's Missionary Society, incorporated under the laws of the State of Maine.



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